U /331 cont./
*778 Further on (p. 115) the description of a sacrifice made by a
Čipaya Indian in honor of a titi-mal'ku, i.e. the wildcat protector
U of his house will be given. In a hut which served as a storage place
[825] in Chipaya, I saw a stuffed hawk, mamani, which was likewise
pointed out to me as the mal'ku of the family which owned the hut.
U Certain characters in Aymara folklore also bear the epithet
[171] mal'ku. Thus the Wasa mal'ku, mysterious protector of wild ani-
U mals. These examples allow us at present to form a fairly clear
*778 idea of the evolution undergone by the word mal'ku and of its present
197 meaning. In the beginning this term denoted pre-eminence,
whether it was purely secular and due to social rank or derived from
the sacred nature of the object or person thus qualified. The substi-
tution of approximate Spanish equivalents for the ancient native
names designating the different degrees of authority has caused the
use of the word mal'ku in the sense of chief to disappear. It is only
preserved in the language to denote excellence, that which is worthy
of respect, and consequently the supernatural and sacred. This
evolution has been carried through to its most extreme limit, and
U today mal'ku can be translated in certain instances by "demon."
[782] In some Čipaya prayers the magician calls indiscriminately upon
"all the mal'ku"; he invites the "mal'ku" to come eat the pieces
of meat which are tossed to them in the air.

*778 /332/ The bibliographical research which I have undertaken
171 has brought me only rare examples of the word mal'ku being attri-
● 127 buted to supernatural beings or being invested with the meaning
M "sacred." The present natives of the Huarochirí region (1) worship
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769
M
[113]

1. Tello (Julio C.) and Mirando (Prospero). "Wallallao. Ceremonias Gentílicas realizadas en la Región Cisandina del Perú Central /Wallallao. Pagan Ceremonies carried out in the Cisandean Region of Central Peru/." Inca, Lima, Vol. I, No. 2, 1923, pp. 475-549, 510, 532, 545.

/189 cont./

	Men	Women
Transport	+	+
Irrigation	+	-
Cultivation	+	-
Instrumental music	+	-
Basket-making	+	-
Crochet	+	-
Trade	+	+
Fishing	+	-
Bird hunting	+	-

Comparative Study

The comparative study which I am going to make of Uro-Čipaya objects and industries and those of ancient and modern Andean populations could not be exhaustive. I lack too many books to indicate the complete bibliography of the subjects with which I propose to deal, and I fear /190/ that for lack of material many parallels between certain forms of the material life of the Čipaya today and of the old Andean tribes may have escaped me.

Village and huts. I have already indicated the strange similarities which the ordering of the village of these Indians presents to that of an Inca city, Cuzco for example. The taxata and tuanta sayas have an exact equivalent in the Inca suyu, particularly in the two sectors or districts of Cuzco, hanan-suyu and hurin-suyu; as for the alignments of chapels or oratories, they are nothing more than Christianized zeques.

At the time of the Conquest and for a century afterward the Aymara lived in huts similar in every respect to those of the Čipaya with the exception of the chiefs who, like the present-day corregidor of the "canton" of Chipaya, lived in quadrangular houses. It is under Spanish influence that the Aymara hut evolved into its present aspect, which differs little from Creole houses. But even in our day

[16th Century]

A
U /35 cont./
175 Machuca (Juan Lozano)
162 ...In the bay of Atacama, where the port (Cobija) is, there are 400 Uro Indian fishermen....Likewise in the city district and environs of Tarapaca, which extends from the port of Pisagua and Hique-Hique, where there are Uro Indian fishermen, to the port of Loa, there are many mines....The repartimiento of the heirs of Lucas Martin Begaso is under the jurisdiction of the city of Arequipa and there must be some 2,000 Aymara Indians and more than 1,000 Uro Indian fishermen in the said territory..../Translated from the Spanish./

(Relaciones geográficas de Indias /Geographic Reports on the Indies/, II, Appendices, pp. XXV, XXVI, and XXVII.)

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735 Aside from the 4,000 Aymara Indians of Lipez, there were in this repartimiento another 1,000 Uro Indians, a poor people who neither sow nor reap and who subsist on the hunting of guanacos and vicuñas and on fish and roots found in the marshes, which they call coroma; and herewith the 4,000 Aymara Indians claim poverty, because while rich in native livestock and reaping and sowing and conducting trade and barter in this town of Potosi, Tarapaca, and Atacama, and founding many metals, which they extract from the mines, they excuse themselves from paying tribute to H. M. under pretext of being poor, like the 1,000 Uro Indians who truly are..../Translated from the Spanish./

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[648]
[651]

(Ibidem, Appendix 3.)

U
175 Jujuy Archives
● 127
[131] Dr. Ernesto Sourrouille, in the historic studies he carried out in the Jujuy archives and with private documents (testaments, grants, etc.) told me, that at the western source of the Orosmayo River, in the Department of Santa Catalina, south of the Cerro Esmoraca, there lived a tribe of Uro Indians like those who share a boundary with the Atacamas..../Translated from the Spanish./

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

ence of this latter, however, is evident to anyone familiar with the Aymará. Inasmuch as the almost unique grammatical sketch of Uru has appeared in a somewhat obscure and inaccessible publication,[15] a summary of the language of this little-known group may be of value to scholars and linguists.

The sounds b, v, d, f, ll, rr and z do not seem to occur in the language of the Uros. The adjective always precedes the noun, and has no mark of gender. The infinitive of the verb has several different terminations, apparently according to the words from which, when secondary, it is derived. Three tenses, present, past, and future, are distinguished by prefixed or suffixed particles, but the material at hand is not sufficient to enable one to settle the whole matter of conjugation, etc. In compound nouns Polo says (p. 480), "the components are arranged in the order which their signification expresses, *e.g. chekere-koche* (shoe), from *chekere* (what is covered), and *koche* (foot)." The number of Uran words, whose etymology is known is, however, too small to settle this point completely.

The nymerical system of the Uros deserves a few words. There are separate words for 1, 2, 3; then 4, 5, 6, are, respectively, *pácpic*, *paknucu*, *pacchui*, in which a common first element *pac* appears; 7, 8, 9, *tohoco*, *cohonco*, *samaco* (also *sankau*) seem to have a common terminal *-co; kalo*, 10, is unrelated to the other numerals; 11, 12, 13, etc., are *kalosi*, *kalo-piske; kalo-chep*, etc.; 100 is *kalo-kalo* (also *pac*); and 1000 could be expressed by *kalo-pac*.

Among the principal suffixes in the Uran language are the following:

-ai; in names of male relatives, etc. (*apai*, fathers; *suhuai*, son; *chichulai*, brother, etc.)

-chi; in certain names of female relatives, etc. (*achichi*, grandmother; *machi*, daughter; *ushakpischi*, girl).

-ni; in certain adjectives (*chakni*, green; *chikni*, old).

-si; a frequent termination in nouns (*coasi*, water; *muksi*, cigar; *chacsi*, coca; *lucsi*, spoon; *tucsi*, stomach; *potsi*, axe; *chequisi*, lasso; *chici*, moon; *masi*, stone; *pacsi*, bridge.

Among the suffixes of the infinitives are: *-ai*, *-ana*, *-ani*, *-ara*, *-chi*, *-i*, *-ini*, *-k*, *-n*, *-qui*, *-si*, *-u*, *-ui*, etc. There is a negative or privative particle *ana-*, used as a prefix (*e.g. ana- chuni*, "ugly," *i.e.* "not beautiful.") This particle is also used some times with nouns (*e.g. ana-karchichi*, handless.) Incorporation (or at least collocation) of the pronoun in the verb occurs, as, *e.g.*, *lulicunkipec*, "dost thou desire to eat"? This word is derived from *luli*, "to eat"; *cun*, "thou"; and *kipec*, "to desire." The Uran language belongs to the class of American tongues which do not possess grammatical

[15] Polo, in the *Boletin de la Sociedad Geografico de Lima*, 10, 1901, pp. 445–482, from which Chamberlain's, and the present sketch, have largely been taken. Métraux' excellent work is predominantly on the Chipaya of Carangas; Raoul de la Grasserie's "Puquinan" is not undisputedly identifiable with Uru; and Alonzo de Barcena's *Lexica et Precepta in Quinque Indorum Linguis* (Lima ?1590), which is said to have contained a sketch of the language, is not known to exist in even a single copy.